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ABSTRACT

This collection of articles on peace education includes course descriptions, examples of student writing, lists of resources and class activities, research on children's and adolescents' thinking about peace, and essays on humanistic education and research trends in peace studies. The various articles are directed at differing age levels, ranging from preschool to adults. "Peace Education: The Challenge of our Times" provides a general description of the teaching goals and activities of an elementary teacher and a high school teacher, and includes samples of student work and student evaluation of the course. "Global Education" describes a preschool and kindergarten curriculum focused on the customs and traditions of foreign countries. "Creative Ways to Encourage Group-Building" describes group activities used in workshops with children aged 7 through 13 to foster cooperation, communication, affirmation, and conflict resolution. "Let's Listen To Our Children and Youth" describes the results of a study of children's and adolescents' thinking about peace. Papers offering a general orientation and opinions are "Humanistic Science Education as a Path Toward Non-Violence and Peace," "The Consortium on Peace Research, Education, and Development" and selections from an inaugural lecture, "The Scope and Dilemmas of Peace Studies," delivered at the Peace Studies Institute of the University of Bradford, England. Also included in the collection are a research study on instructional strategies, "The Effects of Reinforcement Learning Centers on the Academic Achievement of Fifth Grade Children," a position paper, "Needed: Effective Education Programs for Parents of Pre-School Children," and a list of content papers from selected Peace Education resources. (Author/SS)

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PEACE EDUCATION

OPENING THE CLASSROOM DOOR

M. W. Buckalew
Guest Editor

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OPENING EDUCATION FOR CHILDREN AND YOUTH

"Peace Education"

M. W. Buckalew, St. Lawrence University, Guest Editor
Winter, 1979

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INTRODUCTION AND RESOURCES LIST

M. W. Buckalew

In mid-January of 1977 I found myself flying over the Atlantic, returning home from what was and will remain one of the peak experiences of my life. I had just spent several days at the Peace Studies Institute of the University of Bradford in Bradford, Yorkshire, England. Those days with Professor Adam Curle, his staff, and his students really made the idea of "Peace Education"--at all levels, preschool through graduate school--come to life for me. Before that, Peace Education had been a vague abstraction. Just some nice-sounding ideas without much substances.

If that is what Peace Education means for you now, then maybe these pages will help give your own vague abstractions about this some operational meaning. My hope is that all of our classrooms, at all levels and in all content areas, will eventually begin to have Peace Education processes regardless of whatever labels we choose to use for our courses, units, themes, and so on.

Generally, the articles have been arranged in order of the age level toward which they are directed, starting with ideas for (and sometimes written by) very young children and ending with selections from Professor Curle's Inaugural Lecture at the Peace Studies Institute.

I think you will find these articles interesting and thought-provoking, and I am sure you will be delighted and perhaps moved by some of the children's writing. I also hope you will make use of the Resources List and the List of Contents Pages from selected Peace Education books and kits to order material of your choice for use in your classroom.

What follows now is a Resources List of materials which I have examined and found to be impressive. Some of the writers in this issue have supplied their own additional resource listings:

Peace Making: A Guide to Conflict Resolution for Individuals, Groups, and Nations. Edited by Barbara Stanford. New York: Bantam, 1976. This is a $1.95, 500 page paperback book designed to serve as a primary text or a supplementary text for students of high school or college age. A wealth of material, both theoretical and practical. My favorite chapter: "What Can I Do? Twenty-three Answers", Includes classroom exercises.

A Repertoire of Peacemaking Skills. Prepared by Susan Carpenter with the assistance of the Peace Education Network of the Consortium on Peace Research, Education, and Development, 1977. (Address for ordering: COPRED, William Keeney, Executive Director; Bethel College, North Newton, Kansas 67117) A very, very specific and helpful presentation of skills to be used by teachers or group leaders in working with children or adults of any age. Could be supplementary text for Junior High and up. Excellent list of resources, both printed and organizational. A 60-page booklet available for $3.50 from COPRED.[1]

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[1]Table of Contents shown in back of this journal

COPRED/PEN Peace Education Packet. Same source as previous item, also available from COPRED for $3.50. Contains a wide variety of brochures and articles, many of which are outline forms of units for elementary and/or secondary school classrooms. Women, old people, stereotyping, world hunger, cooperative games, curriculum resources (books, films, filmstrips, slide presentations, periodicals, simulation exercises and games, organizations, etc.).

Peace is in Our Hands. By Grace Abrams and Fran Schmidt of the Women's International League for Peace and Freedom, Philadelphia. The Jane Addams Peace Association, 1213 Race Street, zip code 19107. A 92-page booklet for $5.00. If you are teaching at the elementary or junior high levels, you should have this book. Each page is set up in two columns: "Notes to Teacher" on the left and "Activities for Student" on the right. There are literally hundreds of activities described in detail. Anyone could do a good Peace unit by utilizing this resource (provided, of course, that the students' view of you as a teacher is compatible with the idea of peaceful relationships).[2]

Handling Conflict and Aggressive Behavior in the Classroom. By Grace Abrams and Fran Schmidt. Portland, Maine: J. Weston Walch Publisher, 1977. A 31-page booklet designed to turn classroom conflict into something quite different, the idea being not to stamp out conflict but to use it as a prominent ingredient in teaching peaceful relationships.[2]

Nothing Never Happens. By Kenneth Johnson and others. Beverly Hills: Glencoe Press, 1974. a 321-page soft-cover book filled with activities and readings. Explores the interrelationships among language habits and behaviors and values. For high school and up, although the teacher's edition could be used as a resource for modifying these activities for younger students.[2]

The World Without War Council is a major distributor of a wide variety of peace related materials. The following four booklets are available in bulk orders of 20 or more copies for 25 cents per copy. All are readable for high school and up and are well illustrated. Write to the World Without War Council, 67 East Madison Street, Chicago, IL 60603.

Peacekeeping. An analysis of four alternative systems for international peacekeeping as they would operate under specific crisis situations which are described in detail. The systems explored are: The League of Nations, The United Nations, The Balance of Terror, and World Law. The cases are Ethiopia 1937, The Congo 1957, Cuba 1962, and a futuristic case.

The Cold War and Beyond: From Deterrence to Detente - to What? This booklet offers an examination of the bipolar system during three crises: Hungary 1956, Cuba 1962, and the Middle East 1973. Presents the crucial issues of the desirability and efficacy of mutually assured deterrence.

The Struggle for Human Rights. Against a background of real-life vignettes, this booklet defines human rights and specifies them in terms of the Universal Declaration of Human Rights. Examines obstacles to and proposals for the assurance of these rights.

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[2]Table of Contents shown in back of this journal

War Criminals, War Victims. The profound problem of individual responsibility in the international system with special reference to moral decision making is explored through a set of landmark cases: Andersonville, Nuremberg, Shimoda, and My Lai. Contains material essential to understanding the personal consequences of the war system.

PEACE EDUCATION: THE CHALLENGE OF OUR TIMES

Fran C. Schmidt and Grace C. Abrams

We are two sisters who have dedicated much of our teaching efforts to bring to young people activities and experiences that will help them develop into humanistic and sensitive individuals who care about the dignity, worth and quality of human life on our fragile planet.

We believe that teaching peace is like weaving a tapestry. As the weft is woven from side to side, a clearer picture or design evolves. Commitment, diligence, patience and vision are needed to produce a work of art. Peace education also needs the same commitment, diligence, patience and vision! Also, as the students go through the process of this type of curriculum, they begin to get a clearer picture of what is needed to bring about a more peaceful world.

Since there are many components to "peace education", we had to make decisions on where to start. We begin with the students examining what it means to be human, the physical characteristics of the human species and the qualities that link us together as a human family.

There is an exploration of these kinds of questions: What are human needs? How can they be satisfied with intelligence and fairness? What happens when there are unmet needs? What conflicts might they cause? What resources are needed to handle conflicts in reasonable and non-violent ways? How does one develop resources that will help self and the human condition as a whole?

Activities and experiences are provided that help students examine the ways different cultures teach their members to handle conflicts. Students are made aware of the types of societal conditioning and values that reinforce behavior patterns that are either functional or dysfunctional.

Taking a world cultural approach, we continue with the idea that we are all human with basically the same human needs and desires, no matter what part of the globe we live on. As youngsters begin to develop the concept of a global society, they identify the problems that confront the human family on their planet. They research the resources of the planet, the problems of under-developed nations and the idea that some nations "have" and some nations "have not."

Through values clarification, simulation games and role playing, students are able to clarify some of the conflicts between nations and peoples and the causes of war.

Through the use of films, filmstrips, charts, speakers and literature the students become familiar with the cost of war in terms of human suffering, destruction of life and environment and the total breakdown of reasonable human communication.

Students now investigate the many positive efforts by individuals and organizations that have worked and are commited to eliminating some of the barriers to peace in non-violent ways.

Students finally look for new, creative ways and means of dealing with the unfinished tasks facing the human family in terms of human rights, elimination of world hunger, eradication of disease and all the endeavors needed to bring about a world based on social, economic and political justice.

Peace education should try to conteract some of the dehumanized aspects of our society. We are getting too many children in our schools who are products of "institutionalized insensitivity."

Peace education is a humanizing education. It recognizes the worth and dignity of each student and at the same time helps the student to reach out and care for self and others. Peace education is translated into personal values that will hopefully evolve into a commitment to work for a more humane society at home and around the world.

Outline of Grace Abrams' 18-week high school course:

"Psychology of Conflict/Conflict Resolution/Alternatives to Violence"

What Does it Mean to be Human?
Behavior and Misbehavior (Functional and Dysfunctional)
Basic Human Needs and Unmet Needs
Forces that Shape and Affect Behavior (Controls) (Values)
Causal and Surface Approach to Behavior
Deeds and Consequences
Expanding Understanding of Human Behavior
Definition, Understanding, Management and Analysis of Anger
Body Language and Non-verbal Communication
Sources, Analysis, Barriers and Management of Conflict
Methods, Techniques of Conflict Resolution
Types of Conflicts and Strategies Applicable for Solution
Functions of Conflict: Catalyst for Peaceful Change
Examining Conflict in Literature, T.V., Movies, Songs, Art
Develop Resource Kit to Handle Conflict Non-violently

Irenology (Study of Peace)

Must There be Wars? Introduction
Rationale for Peace Studies
Psychology of Human Aggression: Roger Johnson, Erich Fromm, Dr. David McAllester, others
External Forces and their impact or "conditioning" for the acceptance of violence and war.
Examination of the social, economic and political reasons for was. (War as an Institution)
The Effects of War (Human, Environmental, Financial, etc.)
The Nuremburg Trials and War Crimes

The Language of Peace
Individuals, Organizations working for peace (The Nobel Peace Prize)
Identification of world problems affecting all nations and assessment of efforts being made to solve them. (World hunger, Polution, etc.)
Investigation of Alternatives to War as a Means of solving conflict.
Ways an individual can participate or work for Peace

Readings:

JOHNNY GOT HIS GUN by Dalton Trumbo
THE WAR PRAYER by Mark Twain
PEACE MAKING, edited by Barbara Stanford
THE LIMITS OF WAR, Xerox publication, and etc.

Films and filmstrips are utilized, as are speakers. Students take polls on various themes dealing with this unit.

THREE STUDENTS' EVALUATIONS OF FRAN SCHMIDT'S UNIT ON WAR AND PEACE

Rosenhoch, Joel. 6th grade, Fienberg Elementary School. Miami Beach, Florida.

This War/Peace has taught me alot about how war effects people and the environment and that war is a very terrible thing, it kills many, many people and ruins the environment. If the people of nations like the United States of America would put as much effort in solving new and better peace methods as they are in making better bombs.

What you did in the War and Peace Unit really helped me understand about how bad war is and how much Peace is needed in the world. I especially like the live and let live section of the lessons. It really shows how war tears apart families and causes much suffering in the Ann Frank story is where it really showed me how awful people are treated during times of war. Also the story on Terezin showed me alot. The conflict unit was really helpfull there you explained that there are many ways to solve conflict and I am gratefull that you taught us. Conflict resolution will help us use it over and over again in the future and in Junior High.

Also the lesson on "People of Peace" shows that people do care about Peace and show that it is nearly a concern for everyone for stopping war. No one realizes that if there is another world war the World will break apart and then there will really be nothing that can be done. But people don't care they keep on fighting making arms and having wars. All it is, is a big game, the war game. I really got very much out of what you taught me, and I appreciate it. Now that I know that peace is needed so badly I'm going to keep on spreading peace. People always wait for someone else to start something like peace. <u>The only way peace and kindness will be spread is by yourself</u>, and if everyone believes this and starts the world will be a better place.

Orrach, Diana. 6th grade, Fienberg Elementary School. Miami Beach, Florida.

From this unit I learned all about what war is really like, and what peace is to. I learned that there must be a new and safer way of getting along and solving conflicts. And how we could help others which are starving, sick, poor, unemployed, their houses if they have any and their environment. I learned how people suffer seeing their close friends and family die. I think this was a worthwhile unit, I learned the truth. I don't understand the purpose of World War I.

Blair, Bonnie. 6th grade, Fienberg Elementary School. Miami Beach, Florida.

I got a great deal out of the War and Peace Unit. I have a better understanding of War and Peace, because now I know what is going on in the world and some of it is good, some is bad. But whatever I am more aware and if I don't like it I can do something about it. What needs to be found is negotiations, arbitration, cooperation, and some of this is found in the United Nations.

MONEY SHOULD BE USED TO HELP, NOT KILL! and anyone who thinks different probably have their priorities mixed up. I think that is why our world is sort of mixed up or in such poverty, bad environment, housing, jobs are all bad or mixed up.

I encourage that you teach it next year because kids, if not adults, should know what is going on in their world, and be aware.

Two Poems from: AN ANTHOLOGY OF PEACE POEMS

Collected in
Mrs. Grace C. Abrams' Peace Class
Ida Fisher Jr. High
Miami Beach, Florida

P E A C E

by
Fern Frank, Age 14

Peace begins with every race.
It begins with every face
It seems we die
For every little lie
It is so hard to hate
And if you do it's not too late
If it is peace we care
Start now it is only fair
Peace is not the end
It's only the beginning
Instead of shouts and yells
We will hear kids singing

The Other Side of the Unknown Soldier of Victory

by
David Leifer

Here I stand in memory of others, for I am the UNKNOWN SOLDIER
I am praised, for I am the UNKNOWN SOLDIER
And I am wept for, for I am the UNKNOWN SOLDIER
I am here so others will remember, for I am the UNKNOWN SOLDIER

I am the Unknown Soldier of Victory
But what is my victory, is it my death?
Am I praised for the hundreds of Unknown Soldiers I've killed?
Do they weep for me only, and not those of the other side?
And am I here so others will remember that War is part of life, and
that I am only a part of that.

I am the UNKNOWN SOLDIER of Victory,
But have I won?

AN ANTHOLOGY OF PEACE POEMS

Collected in
Mrs. Fran C. Schmidt's Sixth Grade Class
Leroy D. Fienberg Elementary
Miami Beach, Florida

Peace Poem

My name is Peace and I am free.
All you have to do is stay with me,
No more wars and no more tears
I can Put an end to all those fears.

I am in wind, a never ending day
As long as there is love I shall lead the way.

To end all the violence, trouble and pain
Substituting it with hope, because peace is
my name.

by: Helene Raisman

Peace, Just Another Word?

Peace to me is a quiet thought
A thing of beauty that can't be bought
A dream that runs through every mind
A loving feeling man must find

Peace is something full of care
A certain feeling all should share
But with all this hatred that has
occured
Will peace be just another word?

by: Leonard Esformes

Peace

There was a desperate search for peace,
But still the war did not cease,
Many recruits were sent to war,
And more went over to settle the score.

Many men stood high and proud,
As the sound of bombs sounded clear and loud.
Searching for a brutal fight,
No matter the time of day or night.

Some men were killed, others about to die,
At a battlefield where many bodies lie,
Others were slaughtered and wounded were more
All of this, just for an unreasonable war.

By: Andy Pinstein

War is hawks,
Peace is doves,
War is hate,
Peace is love.

Man is the cause
of war, and hate,
We have to rush,
Before it's too late

Too late to make,
A world of peace,
And get all wars,
To quickly cease.

MAN
WAS
NOT
CREATED
TO
KILL
HIS
FELLOW
MAN

There are so many things
In this Universe
That need uncovering
We don't need war, This curse.

by: Pam Kohn

A Garden We Must All Hoe

Once there was a garden,
It's name was peace.
It was a beautiful garden,
With all different kinds of
plants and flowers.
It was a quiet, calm place.

One day we dound a weed,
It's name was war.
No one knew it entered the
lovely garden of peace.
The weed, named war, pulled up
all the plants and flowers
from their soil.
It killed them.
Funny, though it all started
with one weed, there ends
up to be over a million
weeds, killing all the
flowers and plants in the
garden of peace.

We are farmers.
We will hoe out all the
millions of weeds in the
garden of peace.
We will fix it up until it
is back to normal again
It may take a long time,
but it's worth it.

by: Joanne Zaiac

GLOBAL EDUCATION

Betty Ford

Global Education can become an integral part of the Pre-Kindergarten and Kindergarten curriculum. In day-to-day living, children hear about, see, and use products that come from other parts of the world. Toys, clothing, cars, foods, and many more things are manufactured outside the United States. Japan, Korea, Brazil, Germany, Russia, and Africa are words children hear but the words have no meaning for them. The media of newspapers, comics, television, and movies introduce these words to children very early in their lives. Since all parts of the world have become accessible to everyone, it is important that the young child's understanding and appreciation of the total world community begin as young as possible. It is desirable to start now to sow seeds that will help evolve a society in which human worth is a priority and non-violent solutions to problems a possibility.

This past year and a half I have worked at gearing Global Education to the level of the four-year-olds in my classroom. Recognizing that children must first learn about themselves and their environment-their family and community-and that the political entities of city, state, and nation have very little meaning to them, I began simply by bringing one of my teaching tools and I made montages of children's faces, homes, stores, and market places around the world. Old copies of THE NATIONAL GEOGRAPHIC MAGAZINE were my source of pictures. I hoped to make the Global aspect of teaching a subtle part of the school year.

Last year I developed a unit entitled "Global Perspectives" for a class in Pre-school Methods. I delayed trying the unit until February because I was hesitant that my children might not be ready for such an exposure. When the Chinese New Year arrived, our unit began. We talked about the New Year we had just celebrated and then with the help of pictures of Chinese children and the globe, we talked about the happy time the people in that part of the world were having celebrating their New Year. Weeks later one of my children brought me some pictures she had found of Chinese children. I decided that some of the children were understanding. We made a Carp Kite as a group and enjoyed many times the story of TIKI, TIKI, TEMBO. On other occasions, I continued to use and expand the ideas I had developed in the "Global Perspectives" unit. I used a section on "Children Around the World" followed by one on "Families" and finally ended our global exposure with a section on "Houses Around the World." The emphasis was on the fact that children enjoyed many of the same things even though they may look different and live in another part of the world. Another emphasis was that all children had families that loved them and cared for them and that all families needed to live in some kind of a house. I wanted the children in my classroom to develop an awareness and appreciation of a world community of children and families.

Grand Rapids Public Schools is one of three systems in Michigan which has a three year federal grant to develop and pilot a project in Global Education. I had the opportunity this summer to attend a writing workshop which was held to develop some units for this Golbal Education Project. Participating in this workshop which was held to develop some units for this Global Education Project, helped expand and refine the units I had worked on last year in my classroom.

As a result of the workshop and my experience gained last year from trying Global Education in my classroom, I am venturing forth this year, confident of greater success in developing my students' awareness of the world community and their place in it. Already we have done a unit dealing with the physical condition of the world-its size and shape-relating it to a circle and a sphere-and recognizing large bodies of water and land masses. Actually the opportunities to give a global perspective to the teaching program are many once one begins thinking about it. I am going to conclude with an outline of suggestions which I hope will be a springboard for others wanting to try Global Education with young children.

I. Many holidays happen during the school year which give opportunity to begin using the Globe--talking about similar holidays in other parts of the world. A UNICEF Calendar is helpful here.
   - A. Columbus Day
   - B. Thanksgiving
     1. Harvest Home Festival-England-Canada Oct. 15
     2. Harvest Moon Festival-China, Asia Aug. 15
     3. Sak-Kot (soo-cor) Israel Sept. or Oct.
     4. Ashura-Moslem February
        (Commemorates joy of the safety of Noah's families)
     5. Kwanza-African/Black American Dec. 26-Jan 1
     6. Shichigosan-Japan November 15
        (Feast of living children)
   - C. Christmas--Show familar customs we have and the parts of the world from which the custom comes.
     1. Tree (Germany)
     2. Santa Claus
        a. St. Nicholas (Netherlands)
        b. Father Christmas (France)
     3. Christmas cards, fruitcake, plumpudding, mincemeat pie, mistletoe, holly, and bells (England)
     4. Carol singing (Wales)
        a. Silent Night (Germany)
        b. The First Noel (France)
        c. I Saw Three Ships (England), Etc.
     5. Creche-Manager Scene-Italy, Spain, and France
   - D. Hanukkah-December-celebrates religious freedom of the Jewish people
     1. Menorah-nine candles-one is lit each night of the celebration.
     2. Dreidel-a spinning top which Jewish children use.
   - E. New Year-Contrast our celebration with the celebration of the New Year in China.

II. During a unit on color, take special note of the different skin colors. Do some color mixing with tempera and finger paint.

III. A unit on bread could be developed showing how different grains are used to make different breads all over the world.

IV. A unit on houses could be extended to include some of the kinds of houses in other parts of the world.

I realize as I conclude this article and outline that I have not said anything about the many stories and rhymes and games that we know that had their origins in another part of the world. THE THREE BEARS, THE THREE BILLY GOATS GRUFF, THE GINGERBREAD BOY, MOTHER GOOSE, LOOBY LOO, LITTLE SALLY WATER, and many more give

us a common bond with children everywhere and can help develop a Global awareness in the classroom.

Resource Books:

Resources for Creative Teaching in Early Childhood Education; Flemming, Hamilton, Hicks: Harcourt, Brace, Janovich, 1977.
Learning To Live As Neighbors; Association for Childhood Education International Washington, DC, 1972.
Creative Food Experiences For Children; Goodwin and Pollen: Center for Science in the Public Interest, Washington, DC, 1974.
Worldmindedness, The World: Context For Teaching In The Elementary School; King, Edit., Dubuque, Iowa, Wm. C. Brown Publishers, 1971.

BY: Betty Ford, 3346 Coit NE, Grand Rapids, Michigan 49505. November 15, 1978.

PEACE EDUCATION FOR PRESCHOOLERS

Judi Buchman

For many years I've been interested in exercises, activities, books and other vehicles to help teach preschoolers about "Peace Education", but it wasn't until last fall that I realized what a frustration this could be. In collecting items, I soon got bound up, seeing inconsistencies, realizing that someone could perform these activities, use the suggested books and still miss the whole point. I saw that these techniques could be used in the same old ways--a new "bag of virtues" as Lawrence Kohlberg says. A way in which the young child merely follows the authority without developing their own critical judgment, their own enpowering techniques. So in wrestling with various questions I concluded that "Peace Education" must be wholistic! Not just talking or reading about equality but acting it. My direction changed from activity centered to focusing on the approach, the process. The format changed to first examining and challenging myself, my awarenesses, my expectations; then looking at the environment created; and from there to resources available to stimulate and foster respect for life.

In this article I ask a lot of questions, but give very few examples. I hope that you'll have time to stop and think about these. It's my belief that it's most important for us to raise questions and from there we'll be able to look critically at the books we use and how they limit a child's potential. To look at our actions and see ways we can grow towards a more mutual education. And that to me is a good beginning to "Peace Education".

ME! MY LIFESTYLE!

What are the things that are important in your own life? How do you spend your time? List them. Who are you? What makes you angry? Happy? Feel strong? Weak? How do you cherish yourself? The list could go on. The idea is to look at ourselves first. Then to connect with a broader base.

What would you say are "Peace Educations" concerns? List specific ways that you could educate for peace. Star the items that you deal with in your life in

some direct way, i.e., serving on a housing committee. Circle the items that you deal with via home or school environment, i.e., living in a low income area. Underline items that you haven't connected with daily but are still concerns. How am I living the way I believe? Am I satisfied? What keeps me from doing more? How can I integrate my beliefs into my shole life?

How are these connected with the classroom? If my awareness is that of the destructiveness of sex role stereotyping, then I'm going to challenge girls being told they should be the clerks and the boys should stock the shelves in the pretend store. If I'm aware that the farmworkers are boycotting grapes for better working conditions and support that, then I'm going to refuse to have Californian raisins for snack. By refusing to put the name "Nestle" on a bulk hot chocolate recipe for our parent's newsletter, an interesting discussion developed with an aide about the Nestle boycott. The aide ended saying "Well, if that's Nestle's practice then I won't buy it either."

What am I doing to stimulate my own awarenesses? What can we use at staff inservices to facilitate discussion? One excellent tool we found was "Unlearning Indian Sterotypes", Council on Interacial Books for Children, 1841 Broadway, New York, NY 10023. (They are in general an excellent recource for children's books.) This filmstrip is done by "Native American" children who live in New York City. They show how they are represented as a culture historically and through picture books and what they feel about that. This brought a lot of discussion from the group of ways they felt treated as inferiors and how that made them feel. How we unconsciously put down children we work with. Then we brainstormed wyas we could change. Trying to celebrate holidays of different cultures rather than ones like Columbus Day or exclusively Christian holidays was a big one. Also looking more critically at the books we use and what messages they give to children.

BUILDING ENVIRONMENT

How do we create an environment that fosters interaction and thinking? Are we about a mutual learning space? Is the environment structure so that children learn as much from peers as from a teacher? How are the rules created? Enforced? Are the children involved in the conflicts and their solving? Do children feel free to challenge you?

One way to facilitate this "Peace Curriculum" is to list some goals and beliefs that you have as they relate to rights children can expect at your center. Then a second list of how to facilitate these goals. For example:

Goals & Beliefs	Actions
"Safety Zone Guidelines"	Respect and support those who cry
People who cry will be respected!	Allow myself to cry in front of children
	Play songs like "It's All Right to Cry" from "Free to Be"
	Sing it together
	Use the book--Grownups Cry Too--from Lollipop Power, Inc., P.O. Box 1171, Chapel Hill, NC 27514
	Follow with discussion of times when we cry

Within building the environment and relating to individual children, we need to develop a real sense of integrity of values at the same time being sensitive to and respecting individuality in the child. For instance, a common incident is a preschooler bringing a gun to the center. A challenge for our peace education curriculum! Yet, at the same time wanting to respect that child. A dilemma! For me, the struggle is how much do I assert myself on this child; however, I must challenge these instruments of force and destruction. Some of the responses I've used: Something like. . .I don't like guns. They are used to hurt people, damaging their bodies or other peoples, causing families and friends to feel bad. I don't want them at our center."

I've shared my feelings honestly, but don't feel comfortable forcing it on them. However, if a child brings a gun, it's put up for safe keeping but not allowed at the center. Other responses: One child, after a discussion, decided to change his finger and thumb from a fun to a poofer. A poofer created houses for people to live in. From a mechanism of destruction to one of creation. Some children have played "I'll change you into a . . . monster, mouse, house, etc." So for me, our awareness and our integrity are crucial in sharing with children. It means a whole lifestyle commitment. From the experiences that arise from the childrens' actions, activities can come.

RESOURCES:

And lastly, but obviously intertwined, are the resources that give life-supporting ways of relating, that show healthy conflict and its resolution, that depict people of different cultures and life styles in favorable ways, that show children confronting wrongs, etc. Education for responsibility with preschoolers means building on some basics--seeing and respecting first themselves and then those in the immediate environment. Some activities to do centered around the children themselves. For example, drawing ever-popular body-sized pictures. Have children say what they like about that child. Bring favorite cuddling toy. Make books of all sorts of things about the child. How are they alike? different? include favorite foods, things they like to do, and family (help by showing alternatives through bulletin boards and displays to broaden and open children to express differences.

Then broaden from self to others. I like group murals on blackboards, huge pieces of paper or chalk on sidewalks. Sometimes a theme like drawing a picture of our family here at the center or making a picture of our city are useful starters.

Games and songs are fun too. Such common ones such as Ring Around the Rosie, Hokie-Pokie and What Can You Do Punchinello are still favorites and can be cooperative building. Ella Jenkins and Malvina Reynolds have made excellent songs and some records for young children.

Below are some of my favorite resources for preschoolers. Some of them deal with "Peace Education" directly. They have many concrete activities plus some have philosophy too.

Comstock, Margaret, Building Blocks for Peace. Jane Addams Peace Ass., 1213 Race Street, Philadelphia, PA 19107. $2.

The Friendly Classroom for Small Planet--Handbook of the Children's Creative Response to Conflict Program, 15 Rutherford Place, New York, NY 10003. $5.50.
Genser, Lillian, "Understanding and Responding to Violence in Youn Children". Center for Teaching about Peace and Conflict, 754 Charles, Grosberg Religious Center, University Center Building, Wayne State Univ., Detroit, MI 48202.
Hadjisky, Maryellen, "Peace Education and the Preschool Child", Center for Teaching about Peace and Conflict (above)
Judson, Stephanie (ed), A Manual on Nonviolence and Children. Nonviolence and Children Program, Friends' Peace Com, 1515 Cherry Street, Philadelphia, PA 19102. $5 plus 50¢ postage.
Timm, Vera, "Spare the Rod! Violence and Your Child", 3198 Locust Camp Road, Dayton, OH 45419. 75¢ postage.

CREATIVE WAYS TO ENCOURAGE GROUP-BUILDING

Priscilla Prutzman

As a facilitator for the Creative Response to Conflict Program, I often work with children, ages 7 through 13. The Program concentrates on four major themes, cooperation, communication, affirmation, and conflict resolution, to establish an atmosphere in which problems can be resolved creatively. The themes are implemented through games, exercises, and other activities which are fun for children.

We usually begin a workshop with cooperation activities such as group drawing and pantomime to help build a sense of community. Next we work on improving three areas of communication--listening, speaking and observation skills--through activities help people to feel good about themselves. An example is an affirmation notebook which is a collection of positive statements and drawings about each child. All of these activities help to create an atmosphere in which creative conflict resolution can occur. Puppetry and roleplaying are two activities used in conflict resolution.

Recently I spent a weekend with a group of 5th and 6th graders at a retreat center in upstate New York. The main objectives of the weekend were to encourage affirmation or a more positive self-concept, and to develop a sense of community. Outdoor activities included hiking, swimming and the planting of a community garden. My role was to facilitate sessions emphasizing positive, group-building games. Here are some of the activities which the children especially liked.

Group Cooperation Mandala: As mentioned above, group cooperation drawing is an excellent cooperation or community-building activity. A delightful example is group work on a mandala, a composite of designs symbolic of the universe. The finished work is a large circle which includes a symbol contributed by each member of the group. The symbols begin in the center and radiate out to the edge of the circle.

To begin, we broke into groups of five or six people, and gave each group a large sheet of strong paper, several crayons and magic markers, and scissors. A big circle was cut from the large sheet of paper. Each participant was also

given a piece of scratch paper on which they drew a symbol that they liked. Some had special meanings such as a peace symbol; other were abstract. When each person was pleased with his or her symbol, the groups decided on its placement in the large circle. Most groups decided to put the most complicated design in the middle, since it would then have to be duplicated only once, and the simplest designs were placed at the outer edges of the circle.

We found it helpful to divide sections of the circle in light pencil to give people guidelines for placing their symbols. We made sure that the circle was big enough for everyone to be working on it at the same time.

After all the symbols were affixed to the paper, we erased the pencil guidelines and displayed the mandalas on the wall. We discussed what we liked about each of the mandalas, and how people felt about the process to which everyone contributed. See the picture of the mandala on the following page.

Affirmation Commercials: This is another exciting small group cooperation activity. It involves giving "commercials" about the participants. The objective is to "sell" or advertise the good qualities of the people in the group. We began by giving a sample presentation "advertising" how one person in the group was smart, witty, sensitive, kind and generous. We were careful not to give an example so dramatic and complete that people would want to merely copy it. Instead, we suggested differing structures such as a TV interview, a TV news program, or a talk show.

On another occasion, using Affirmation Commercials, people developed a "commercial" about Dream Merchants who worked together to make happiness and contentment, and sold a quality such as work or love. Another group worked out a "commercial" in which women ran for governor of several states. Their platforms were very positive and feminist-oriented, stressing a society based on peace, love, and joy.

Human Orchestra: This is a lively community-building activity which is done with a whole group of up to thirty people. We divided the group into sections of three to five people, and each was asked to make a certain sound such as a hum, hand clapping, foot stomping, la la la, or dum de dum. The conductor of the human orchestra directs the sections to perform alone, with other sections, or as a total group; louder, softer, faster, slower, etc. Besides building community, this is an excellent tension reducer since it encourages people to laugh. As the exercise progresses, the sounds become more unified and rhythmic, an affirming experience for the whole group.

Cooperation Costume Skit Making: We chose to do this activity during our evening session while we were gathered around an open fire. We had gathered a large assortment of old and odd clothing such as high boots, high heeled shoes, army clothes, odd hats, suits, long dresses, etc. After dividing people into small groups of four to six people, we asked individuals to pick out from the clothing the makings of a costume they would like. Then the groups got together and discussed what type of characters their costumes suggested. Groups then created skits cooperatively around the characters they had decided upon. The skits were rehearsed and presented to the large group. Skits included a discussion between a rich lady and an impoverished beggar; a conflict between a military man and a pacifist dressed in everyday clothing, etc.

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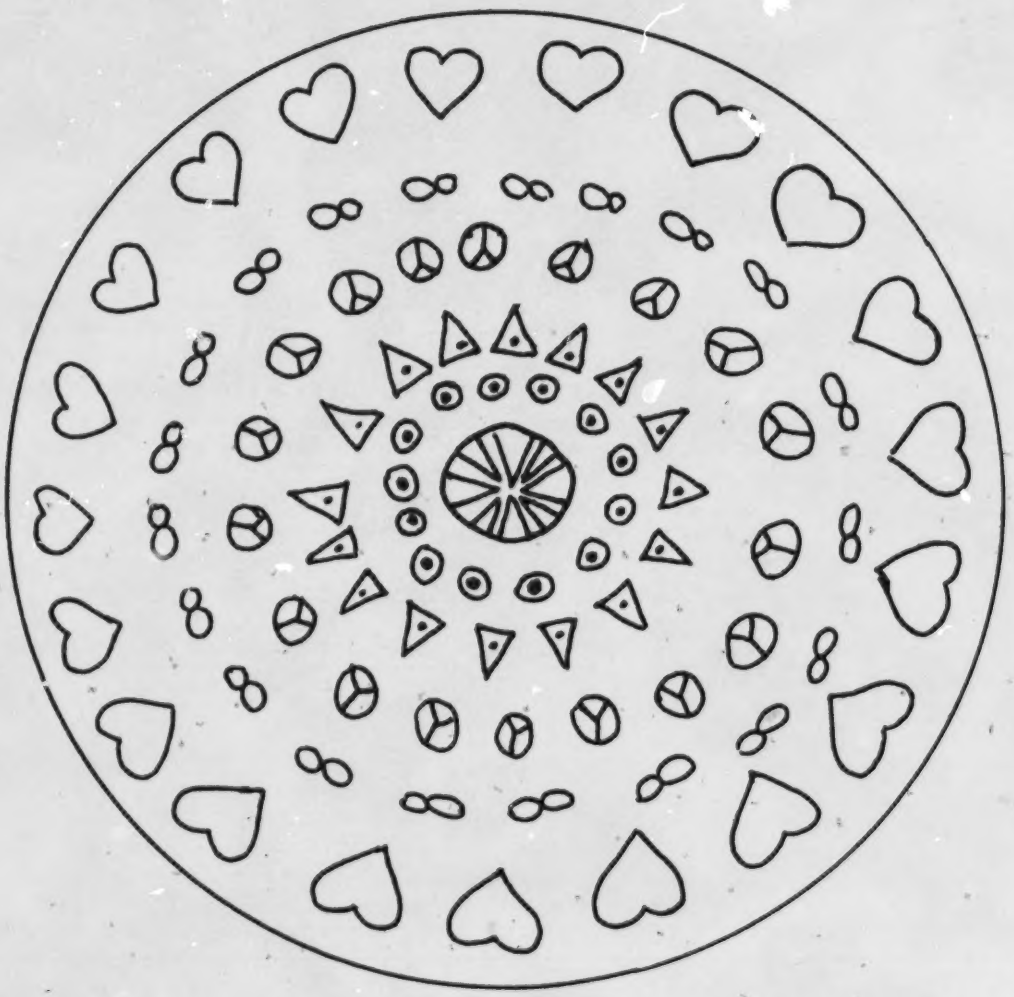
MANDALA



The large rounds of applause were affirming to everyone. These activities really work to create a very positive mood in a group. In this atmosphere, children are ready to begin using conflict resolution skills effectively. When people feel good about themselves and others and when the group is a safe place, then the way becomes open to personal growth and sharing.

Note: For information on other activities, see our handbook, Friendly Classroom for a Small Planet, available through Avery Publishing Group, Inc., 89 Baldwin Terrace, Wayne, NJ 07470.

LET'S LISTEN TO OUR CHILDREN AND YOUTH

Juliette P. Burstermann

Reproduced from Education for Peace: Focus on Mankind. Washington DC: Association for Supervision and Curriculum Development, 1973. With Permission.

Conflict and conflict resolution are relevant to every age. They affect the young child in his relations with his parents, his playmates, his school. As he grows older, he becomes conscious of the conflicts in his community, his city, his state, his country, and his world. An open, clear, and honest effort to deal with conflict in all its ramifications and ambiguities can help not only restore relevance to the school but also teach the child to use conflict creatively and constructively. If children and youth are to gain sufficient training to become constructive participants in the complex societies which they now face, then they must learn about conflict--how to analyze it, how to deal with it, how to solve it.

We conducted a study in which we asked the children and young people the following questions:

1. What does the word "peace" mean to you (that is, what do you think about war and peace)?
2. Who is a peaceful person (that is, what do you learn from your parents and others about peace)?
3. How can we have peace in our town, our state, our nation, and the world (that is, what do you learn directly and absorb indirectly in school about peace)?

Representative--and revealing--answers are quoted in the following pages.

Teachers in 21 towns in Connecticut and Eastern Connecticut State College and faculty members from the University of Georgia, the University of Oklahoma, the Bank Street School for Children in New York, the College Bound Program of the City of New York, a high school in Moretown, Vermont, and a school in Niagata, Japan, assisted in collecting the answers to these questions and supplying meaningful data. The ages of the children and youth questioned ranged from kindergarten through college level. Methods used were interviews, group discussions, written responses to questions, drawings of peaceful activities, tape recordings, and role playing. Two thousand children and youth and five hundred college students participated. The participants were white, black, Oriental, and Indian and came from all the social classes and the major religions.

These youth live in small and large towns and cities and come from rural and urban areas which are agricultural or industrial centers. Their parents are mainly skilled and unskilled laborers; about one-fourth of them are engaged in the professions of law, medicine, and the ministry.

The schools range from traditional to modern. They include public and private elementary schools, comprehensive and technical high schools, and liberal arts and teacher-preparation colleges.

Each teacher included in his data a description of the town, the school, and its philosophy; the class group; and, in a few cases, information about the families of the youths questioned. The material was submitted in the form of expository writing, tables, graphs, and tapes. Written responses, with accompanying drawings, are presented here on the basis of frequency, beginning with the kindergarten level and proceeding through college. After each group of responses are comments on the implications for a "curriculum for peace."

KINDERGARTEN AND PRIMARY CHILDREN, Ages 5 to 7

What is Peace?

Peace means quiet in school, in church.
To be quiet, not to fight.
To be alone sitting under a tree reading a book.
No war.
Love.
Family eating supper at night.

Who is Peaceful?

A peaceful person is someone who doesn't talk when others are talking.
God.
Mon and Dad.
Someone who doesn't fight
One who helps people in trouble.
Someone who shares.

How Can We Have Peace?

We can have peace if we do not bother somebody when they are doing something.
Don't bother your father when he is listening to the news.
Being friends.
Making the peace sign.
Stop people from doing bad things.
Send people to court.

Primary children think of peace as synonymous with quiet. A nice person is peaceful, and those who "provide" (whether love, care, or food) are peaceful. The way to have peace is to be friendly. These children seem to express themselves more freely by drawing pictures of peaceful or quiet people and things. They relate the concept of peace to themselves or to their families, and they are somewhat aware of the physical happenings in the world around them (as exemplified in the use of the peace symbol).

The vague or erroneous concept of peace as "quiet" should be disturbing to educators. The repression to which the child has been subjected is evident--"peace and quiet." Quietness does not always mean peacefulness. It can mean subjection to authority--teacher, parent, or older peer group. Conflict is a part of life, and even young children can be taught to resolve conflicts peacefully by beginning in the early years to learn to resolve them.

The persons and the family relationships represented in the children's pictures are significant. We want to encourage them to have concern for other, to have some feeling for the roles of members of the family, and to recognize the fact that roles are different without necessarily being limiting. Since each youngster seems to feel a part of his world, it is wise for the adult to begin early to relate large issues to the daily life of the child. Do we know how to do this?

MIDDLE SCHOOL YOUTH, AGES 8 TO 11

WHAT IS PEACE?

Peace means to stop the war and to like people.
To share your toys, not be selfish.
To be kind.
To love.
To respect others.
To stop riots.
Two fingers.
To be free.
To obey the law.

WHO IS PEACEFUL?

A peaceful person is God, Mary, and the whole Saint family.
The Pope, teachers, parents, priests, nuns, babies.
Dead people.
One who loves people.
One who does not pollute our beautiful country.

HOW CAN WE HAVE PEACE?

We can have peace if we stop killing.
Pray to God every day for people not to take drugs or steal.
Obey parents, teachers, older people.
Have peace talks.
Stop complaining and do something about peace.
Treat people equally.
Stop being prejudiced.
By being clean American citizens.

One teacher made a chart of her pupils' responses. Another teacher, reporting from a parochial school, made a graph plotting the jobs of the fathers of the children in her class. The graph supports that fact that the great majority of her students come from hard-working low-middle class families. Other teachers simply categorized responses by sex, male or female.

Some of the lists the eight-to-nine year-old children compiled follow. Note the emergence of the Judeo-Christian ethic in the lists.

WHAT IS PEACE?
- Two fingers
- Quiet
- No fighting
- Being friendly
- Stop the wars
- Sharing and kindness
- Peace Symbol
- Church

WHO IS PEACEFUL?
- God
- Indians
- Peter, my friend
- President Nixon
- Policemen
- Priests and ministers
- Queen Elizabeth

HOW CAN WE HAVE PEACE?
- Vote for peaceful people.
- Stop wars.
- Arrest people who break the law.
- Stop people from fighting.
- Help People.
- Stop Killing.

Here again it can be seen that children of this age group tend to interpret peace as meaning "quiet." They are repeating cultural stereotypes. It weems to be the correct thing, the "in" behavior, to respond to questions posed by adults in such a way as to show respect for society's laws, whether they understand them or not. Curriculum designers must be concerned with acceptance or conformity without an understanding of the real meaning.

These children's responses are less personal than those of the younger group. It is "someone else's job" to stop wars, arrest the criminal, vote for peaceful people. Teachers need to develop a concern for inner peace and self-involvement. The children's responses can be a place to start to develop personal concern.

JUNIOR HIGH SCHOOL YOUTH, AGES 11 TO 13

WHAT IS PEACE?

Peace means all wars are about people who think they own things that they really don't.

Sharing and not being so greedy and selfish.

Peace is without war, demonstrations, violence.

Friendship and unity, freedom, respect, and cooperation with those in authority.

All races being able to live together.

WHO IS PEACEFUL?

A peaceful person is the Pope, the President, your parents, your teachers.

Everyone is peaceful inside but they get in with the wrong type of people and they fight.

Missionaries, nuns, priests.

No one is peaceful really; only the dead are really at peace.

A kind person who has no enemies.

Political figures like Nixon, Kennedy, Gandhi, Martin L. King.

Religious figures like Jesus.

HOW CAN WE HAVE PEACE?

Peace has to begin in the classroom and everyone who sees someone acting peacefully will copy it.

Peace starts in your own home.

Talk peace with groups of people in towns and countries.

Close the gap between generations, drop voting age to 18.
Less riots, live as Christians, stop all wars and come home.
I don't think we can have peace because if we did we wouldn't know what to do with it.

This age group has begun to realize how difficult it is to be peaceful and to have peace. One teacher recorded the number of seventh and eighth grade pupils who reacted the same way to a question. For example, 89 students out of 127 said that peace meant "to end wars"; 57 said that their parents and relatives were peaceful people.

These youths' replies show influence outside the school in the form of some sort of action to stop wars, such as demonstrations, peace movements, and peace talks. Because preadolescents have heroes, one could develop a curriculum around persons who helped, or tried to help, make the world a better place in which to live. These youths lead the way as they refer to political figures like Richard Nixon, John F. Kennedy, and Martin Luther King and to religious figures like Jesus, the Pope, and missionaries. Curriculum builders can supplement such responses by including scientists and inventors (Marie Curie, Thomas Edison), sportsmen, and entertainers, expanding the horizon of persons who have made or are making this world a better place in which to live.

One can begin to see some internalizing about the meaning of peace as these youth say: "Everyone is peaceful inside"; "Peace is sharing"; "Peace starts in your home." As for questions dealing with peaceful behavior, no more exciting material can be found than the responses of children within the group. Preadolescents are in the process of being "socialized." Many of the boys will seek personal solutions by physical fighting. By now they have all become peer-oriented. If the teacher acts as a truly peaceloving and peacekeeping adult and helps the children find peaceful solutions, some of the children will internalize this behavior.

Although this goal is a very difficult one for any human being to realize and calls for constant self-evaluation of his behavior, the result can be far-reaching. Here, with the help of the adult, the youth can begin a process of evaluation that can transcend personal conflict solutions and can advance through the years to group and finally in international conflict solving. I do not think this is too farfetched or idealistic, for we live in an era when it is more imperative than ever to avoid large-scale wars. The nuclear capability of the great powers is too enormous to allow any other alternative.

SENIOR HIGH SCHOOL YOUTH, AGES 13 TO 16

These responses came from students of a regional technical high school, a Roman Catholic high school, a regional comprehensive high school, and several classes of college-bound youth.

WHAT IS PEACE?

Regional technical students replied:
Understanding between persons.
Worldwide friendship.
No wars.
No violence.
Absence of conflict.

Catholic high school students replied:
Tranquillity.
Harmony.
Love.
Cope with conflict.
Not at war.
Compromise.
Equality.

Regional comprehensive high school students replied:
Freedom and equality.
Internal peace.
Controls.
Understanding others and their beliefs.

College-bound students replied:
Having equality.
Not being prejudiced.
Togetherness.
No conflict between people or nations.
Calmness and love.
No crime, racism, bigotry, or fascism in the world.
Alone and free.
Peace of mind.

WHO IS PEACEFUL?

Regional technical students replied:
Dead people are peaceful.
One who never lets himself get too excited.
Does not like war.
Loves the beauty of the land and values other peoples' things.

Catholic high school students replied:
No such thing as a peaceful person.
One who respects laws and is at peace with himself.
Gandhi, Martin Luther King, and one who attains fulfillment.

Regional comprehensive high school students replied:
A peaceful person is a dead person.
One who loves life and people.
One who is not selfish and believes in peace.

College-bound students replied:
One who can cope with life and can know himself.
One who is kind and orderly.
Persons who respect and understand others.
One who does not look for trouble.
No real peaceful people, sorry to say.
God, Martin Luther King, Robert and John Kennedy, Gandhi.
One who cares.

HOW CAN WE HAVE PEACE?

Regional technical students replied:
Write to our Congressmen to get them to ehlp stop the war in Vietnam.
By being kind to everyone.
By not being prejudiced.
Also by giving to funds that are fighting for peace.

Catholic high school students replied:
I feel that you can never have peace anywhere.
By total cooperation.
Treat people and all nations fairly.
By reducing the national aggressive characteristics.

Regional comprehensive high school students replied:
Strive for peace.
Unite for a common cause.
Spend money on education.
Develop peaceful leadership.
College-bound students replied:
Never, because there are not enough nonviolent people to overtake the violent ones.
Follow the Ten Commandments.
Give people an opportunity to improve before using strict discipline measures.
Too hard to obtain.
Eliminate racism, oppression, social and economic classes, slums, etc.
Peace must exist in the minds and hearts of men first.
Never, as long as we have selfish men.
Better government.
An idealistic fantasy.
No way to have peace but worth working together for peace.

These high school students seemed to be more pessimistic about the possibility of having peace; however, their meanings for the word "peace" included such words as "understanding," "harmony," "love," "freedom," and "internal peace"--good criteria for a peaceful society, are they not?

These high school youths place emphasis on the fact that people are peaceful when they concentrate on being calm and trying to find a better way than fighting to solve problems. They see some value in coping with conflict rather than concentrating on the negative side of conflict. They recognize the need for diversity of opinion in this pluralistic society; cooperation and compromise are paramount.

The pessimism reflected in the youths' statements must also be dealt with. They say, "No such thing as a peaceful person"; "We can never have peace as long as we have selfish men"; and peace is "an idealistic fantasy." A teacher has to be sensitive enough to learn how most of the students view the nature of man. People do not agree about the basic nature of human beings. Some say that man is basically good, that he can be trusted, that he is loving, kind, intelligent, helpful. Others think that man is basically evil, that he must not be trusted, that he is lazy, selfish, greedy. These feelings shape a person's values. The teacher, the adult, must adjust his objectives for each student on the basis of what he knows about his students' views.

HUMANISTIC SCIENCE EDUCATION AS A PATH TOWARD NON-VIOLENCE AND PEACE

Bill Romey

Much recent literature in humanistic psychology and education emphasizes the development of the person, often with little explicit mention of how personal growth might be related to peaceful resolution of societal problems. Fritz Perls' view, in his gestalt prayer, "I do my thing, you do your thing. . . You are you and I am I; If by chance we find each other, it's beautiful. If not, it can't be helped.", expressed one view of a humanistic orientation based on personal autonomy. (Green, 1977). Although this view, in its most extreme form, has been widely criticized by many humanistic psychologists and educators (May 1978, Kuo. 1975) some people continue to think of humanistic education as self-centered and even selfish.

In some of my own recent writing, I, too focus strongly on the development of the individual person as a primary goal of a humanistic science education (Romey, 1975, 1976). A "fan letter" from a lady in Montreal took me to t sk for my invitation to focus on the self. Her orientation was largely a Marxist one, which in many of the more philosophical and ideal aspects put forth by Marx I have also found attractive. A substantial splinter group of self-announced "radical geographers" have addressed their professional activity solely to political and social action. This is in contrast to the more analytical, descriptive approaches of their colleagues in geography who forswear political involvement as part of their creed of "objectivism" in professional work. Peet (1975), taking rape as an example, asks if it is sufficient for geographers to analyse and describe where rape occurs. In this manner, people who are worried about such things can just stay away from these areas. What we should be doing, in Peet's view, is engaging in direct action to change the societal context so that rape will no longer occur anywhere. R. D. Laing (1967) points up the madness of a so-called "sane" civilization which has, over the past 50 years, permitted the slaughter of over 100,000,000 human beings in wars and other violent conflicts. In the physical sciences, various professional societies are now hotly debating whether to commit themselves to social and political action or to restrain themselves to objective, impersonal analysis.

Does it not, indeed, at first appearance, seem that a humanistic fixation on personal growth of individuals might lead to self-centeredness narcissism, and consequent blindness to social and ethical problems of all sorts? What about overwhelmingly important social questions such as recombinant-DNA research, with its threats of potentially inhuman genetic engineering? What about further development of nuclear power and weaponry, allowed just because we happen to be able to develop these capabilities further? Should we allow allocation of massive resources to space exploration when so many earth-bound social problems exist? Should we go to professional meetings in states refusing to ratify the Equal Rights Amendment or should we boycott them? Should we allow Soviet scientists to attend international scientific meetings or allow our own scientists to attend meetings in the Soviet Union as long as the government of that country continues to disregard many basic human rights? Aren't there some rights and wrongs that we should be emphasizing in science education?

Some approaches to humanistic education and to values clarification might at first seem to favor a "value-free" position on the part of the teacher, therapist, or facilitator, whose job, as often stereotypically viewed, is to show unconditional acceptance of the people she works with. If we believe in the need for peaceful social and political change, isn't it perhaps necessary to allow our bias in this direction to be clear and undisguised?

Carl Rogers (1954), in defining the creative process in humanistic terms, makes no distinction between "good" and "bad" creativity. One scientist may, for example, be discovering a way to cure or prevent a terrible disease. Another might be inventing a more ingeneous way to torture political prisoners. Must we not make a distinction between these? May we be so value-free as to facilitate both of these kinds of scientific creativity? How can we be humanistic in our approaches and orintation, encourage socially positive gaols as we see them, and not fall into coercive, authoritarian, moralistic "teaching." I believe such moralism may be one of the main causes of present-day social ills rather than a route to the acquisition of constructive social behaviors and avoidance of violence.

Rogers points out the difficulty in many instances of knowing what may be "good" or "bad" creation or learning. Many major new ideas end up being categorized first as "bad" or even "evil", especially if they are potentially far-reaching in their implications. Rogers' clinical findings in psychotherapy suggest that when an individual is truly open to all aspects of his or her experience, behavior tends to be constructive rather than destructive. If we are aware of the pain of others, we are unlikely to pursue hurtful paths. It is only when awareness is narrow or restricted that pathological kinds of behavior and attitudes seem to develop. Maslow (1966), likewise, in examining the lives of self-actualizing people, found that while they were focusing on personal growth and autonomy they were also devoted to important causes and had strongly positive social goals. The first obligation of people in science is to accept reality as we experience it--violence, warts, and all--as a necessary prerequisite to change.

Over the past several years I have had occasion to take several extended trips, ranging from a week to a month in duration, with groups of a dozen or more university students. On each trip, we stressed personal autonomy and individual responsibility rather than focusing in any special way on the group as such or on any aspects of group or social responsibility. The participants were "free", with no real constraints other than those imposed by the number of vehicles, number of beds or tents available, or the amount of money in the "kitty." "Bad" behavior did occur from time to time in some of thses groups. People did show insensitivity to each other, anger, frustration, and perhaps even tendencies toward violence. Members of the groups sometimes showed what to me seemed intolerant and narrow attitudes toward social problems we encountered in the various environments we visited. A common topic of our interaction was our individual, personal awareness. All conditions would seem at first to be right for the development of self-centeredness, factionalism, closedness, in-group feelings, narcissistic self-satisfaction and internal conflict. Instead, however, the very openness of the groups and the willingness of group members to be (or become) open to confront each other as well as to accept each other led, after a few days, to a remarkable sensitivity to each others' human needs and also to the needs of people outside of the group. These groups, while seemingly focusing on individual, personal growth, have been wonderfully inclusive--accepting and welcoming "outsiders" and making them into insiders. This is very different from many rule-oriented groups which I have seen become exclusive--excluding outsiders from their groups, at times, even while pronouncing themselves in favor of social justice and peace. None of us had "power" over each other, and this seemed to free us to state our own feelings and ideas. People's values were constantly being examined, and each person learned about her or his own responsibility for these values and attitudes. A kind of balance thus developed in group members, a centeredness.

I have seen many of the former members of these "open" groups go on to become leaders in social action groups of many types--in education, unions, volunteer groups, legislative action groups, legal aid, medical assistance, and social work. Their approach has been characterized especially by devotion to non-violent social action. I have seen similar development in ordinary science "Classes" run in "open" fashion, too, although the results have not been as dramatically and immediately visible as in more intense, "residential" groups.

On the other hand, when I have seen students in science programs that constrain them and force them through standardized curricula with outside evaluation and grading (as opposed to some form of self-evaluation), the awareness of the students

is restricted. Such environments that stress interpersonal competition and getting ahead of other people seem to breed hostility, mustrust, and even violent feelings among students and between students and teachers. Restriction in the field of view of learners leads for some to one-sided development. Furthermore, when conscious attempts are made to influence the values of students in competitively organized learning environments, these attempts tend to limit student awareness even more. The result of education directed at certain defined values, even though we may all agree that the values being taught are "good" values, may, paradoxically, bring about an effect opporite to the one we had hoped for. An extreme example of this is seen in heavily authoritarian, didactically oriented school programs. I regard these as often performing a kind of psychological violence on students. How can teachers who are guilty of any forms of put-downs and other psychological violence, exercised from a position of power, hope to have their students eventually become proponents of non-violent approaches to social or personal problems and dilemmas they are destined to face? Unfortunately, I see many well-meaning but misguided school programs and teachers guilty of a wide variety of subtle and not-so subtle forms of psychological violence. These are bound to encourage students later to engage in similar psychological violence when they perceive themselves as having the upper hand. (See Freire, 1970 and Farber, 1970.)

In an open, humanistic environment, where I forswear "control" over the learners, I am free, while acting as a facilitator, to express my biases just as any other member of the group. But it is clear that I alone own those biases. The learner thus has no feeling of any obligation to give my biases any particular special place as he or she formulates his or her own value positions. A result in this kind of environment is that the learner is actually much more free really to listen to my value statements, just as I listen to hers or his.

My experience in science, social science, and transdisciplinary education confirms the hypotheses of Maslow and of Rogers. When students are placed in a loving and open environment, are free from external evaluation and other forms of psychological violence, are encouraged and helped to widen their awareness, becoming ever more open to the wide variety of e vironmental factors that surround them, and are unconditionally valued as worthwhile human beings, we maximize their possibilities for individual personal growth. Their growth, under such circumstances, is more likely to be balanced and aware. As such, they also seem, in my experience, to become aware of social needs and to enter into loving and non-violent processes of working for change.

A social scientist from my university, in rejecting this kind of analysis, recently tried to determine how it is that some of us (strangely, he thought, including many physical scientists) accept the view I set forth here while others (including many social scientists and "academic humanists") seem to reject it. We finally decided that the view expressed in this paper is largely an optimist's viewpoint whereas those who need to have recourse to various forms of more directive (coercive?) moral education are basically pessimistic about human nature. I agree that my view is highly optimistic, for I believe in constructive growth in human evolution, as proposed by Rogers (1978).

I also believe in self-fulfiling prophesies: a doomsday approach designed to make people become good is likely to lead instead to imbalance, pathology, psychological violence, and probably to the dreaded doomsday itself. An optimistic approach based

upon solid belief in the inherent goodness of human beings and their natural striving for positive personal and societal growth, and leaving them free to open themselves to their own natural goodness, is likely to lead to balanced, aware, growth-oriented, self-actualizing people devoted to an active, non-violent, and peaceful life.

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THE CONSORTIUM ON PEACE RESEARCH, EDUCATION, AND DEVELOPMENT*

William Keeney

THE HISTORY

The Consortium on Peace Research, Education, and Development was born out of the anguish of the conflict over Civil Rights and the Vietnam War. It was begun in May, 1970 as colleges, universities and peace research institutes became increasingly aware of the need to be in touch with others who were doing peace science research and beginning peace studies curricula leading to degree programs.

Manchester College, North Manchester, Indiana, had already begun a peace studies degree program with a major shortly after World War II. Manhattan College, New York, made the headlines when it announced its degree program in the late 60's.

Peace Research had risen steadily since World War II but also took a significant jump in the years from 1964-1971. The largest number of peach research institutes now in existence were founded in those years.

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*COPRED: Bethel College, North Newton, Kansas 67117

COPRED has followed a deliberate policy of rotation among member institutions both as a means of gaining support and of generating strength for the institution where it is located. During the first year of COPRED Elise Boulding at the University of Colorado served both as chairperson and executive secretary. In the second year Allen Deeter at Manchester College served as the executive secretary.

In 1972 COPRED moved back to the University of Colorado and remained there with Paul Wehr as executive secretary until 1976. From 1976 to 1978 the office was located at Gustavus Adolphus College, St. Peter, Minnesota, with Norman Walbek as Executive Director.

The office is now located at Bethel College, North Newton, Kansas, with William Keeney as Executive Director.

COPRED started out as council of member institutions. Its intent was to serve as a catalyst and as a means of exchange of information among institutions and agencies in the field. In more recent years the organization has grown by the addition of individual memberships.

At present COPRED has about 110 institutional members in the council and over 400 individual members. It is composed mainly of members from the United States and Canada, but has a number of members from other countries as well.

Another development has been the increase in the members, both as institutions and individuals, who are peace activists. The range of interests in the consortium has caused some tension. The general position is that peace researchers should know what the problem areas and needs are for the activists, while the peace activists need the results of the study and investigation of the researchers to apply to the problems with which the activists are engaged.

Peace education often serves as a link since it uses the results of peace research as well as preparing persons who will go into careers of peacemaking or will incorporate peacemaking as an aspect of some other career.

HOW COPRED WORKS

COPRED has a small staff whose function is to serve as a clearing-house for information, to coordinate the program, and to promote the organization.

Most of the program is carried out through a system of "networks" in which members with common goals and objectives work together in their areas of interest. At present COPRED has eight networks with varying degrees of activity among them.

The Peace Action Network is made up of the practitioners who are using the knowledge, skills, and methods of peacemaking for particular causes or problem areas.

The Primary/Secondary Peace Education Network (PEN) seeks to provide materials and to work through the schools. It has developed aids for teachers and others for peace education.

The Radical Perspectives Network is composed of those who find the root causes of conflict and violence in the social, economic and political systems. They seek to analyse the basic causes and then to make the changes necessary for peace.

The Religion and Ethics Network is much aware that peacemaking involves commitments to values and that religious motivation can be an important factor in decision making about problems. They seek to study and relate religious and ethical considerations to peace and justice concerns.

The Reasearch Utilization/Research Inventory Network knows that the researchers need to cooperate in sharing the results of their efforts, both for their own needs to prevent duplication and to build cumulatively on what others have done as well as to utilize the knowledge for active peacemaking.

A Disarmament Network started as a subgroup in the Research Network. It functioned for a time as a separate network but recently was absorbed back into the Research Network. It will continue as a special interest within the Research Network. It will continue as a special interest within the Research Network. The Disarmament Group believes an important contribution to the elimination or at least reduction of war would be to find the ways to disarm. They study and share information on ways to achieve disarmament among the nations and to create the attitudes and conditions which make disarmament possible.

The University Peace Studies Network tries to provide help for those with programs and courses in higher education. They have worked at surveying what is being done and are interested in cooperatively developing resource materials for courses and curricula.

The Women and Peace Network has recognized that one of the injustices and the neglect of valuable resources for peacemaking is the status women have held in most societies. They are seeking both justice for women and means to increase their contribution to the peace-making processes.

One of the newest networks deals with Human Rights. A major couse of injustice and conflict is the violation of the rights of people around the world. To establish the rights which people need to have recognized in order to fulfill their potentail would be a significant contribution to peace and justice.

COPRED sponsors an annual conference, usually in October or November, for conducting business and bringing the various networks together to report on activities, to plan further work, and to share developments in their areas of interest.

Usually a conference on some substantive issue is arranged in conjunction with the annual meeting. In 1977 a conference on disarmament was jointly sponsored with Manhattan College in New York to relate to the UN Special Session on Disarmament. In 1978 the conference, jointly sponsored with the University of Akron, Ohio, was on Teaching Human Rights.

Other conferences and workshops have been sponsored by COPRED and its networks with member institutions, such as one on University Peace Studies Curricula at Kent State University in Ohio in June 1975 and an International Symposium on the Political Participation of Women at the University of California at Berkeley, October 20-26, 1978.

Sometimes projects are undertaken by COPRED but carried by persons and member institutions. Burns Weston and Leonard Gambrell did a survey of the Status of

Disarmament Education in the United States for UNESCO. Leonard Gambrell is now collating and preparing a report on disarmament education around the world, using surveys done in other regions as well as his own report on the United States.

George Lopez of Earlham College did a survey on The Status of Peace and World Order Studies in U.S. Colleges and Universities. The Peace Institute at Garrett-Evangelical Theological Seminary did a survey on the place of peace studies in the curricula of seminaries and schools of theology in the U.S. and Canada.

SECONDARY AND PRIMARY EDUCATION

The Peace Education Network (PEN) in one of the more active groups in COPRED. The members have engaged in a number of projects to help each other. They have produced some resource materials which are intended to help teachers at the primary and secondary level.

Creating the Future is a set of slides with a cassette and script for introducing peace studies either in the classroom or to teachers who want to become acquainted with peace studies. It describes some of the basic components for learning peace and a sampling of current activities on peace education around the country.

A Repertoire of Peacemaking Skills has six sections with a variety of resources for teachers in providing skills needed for peacemaking. A Peace Education Packet is available with materials covering a variety of areas in the field of peace education. It includes different teaching styles and strategies for various grade levels. Names, addresses, and descriptive flyers of the organizations contributing to the packet are included.

Other projects are underway, such as the updating of one of the member's book, War, Peace, Film Guide, by Lucy Dougall. The revision is being coordinated by John Dowling, Mansfield State College, Mansfield Pennsylvania.

PEN has also put together a resource list of speakers who would be available to speak, offer consultation, or run workshops on peace education in primary and secondary schools.

Peacemaking requires an attitude or commitment to certain values as well as knowledge and skills to deal with conflict constructively and without resort to violence. Education needs to start very early and to continue, in order to help people become peacemakers.

Peacemaking is a process which demands the highest efforts of persons. It can offer a great challenge for the future of humanity. COPRED is dedicated to helping persons and institutions become as capable as possible in the pursuit of peace. The teacher has a critical role in the development of attitudes and skills as well as in imparting knowledge which will create peacemakers. They in turn can have a significant impact on society.

SELECTION FROM "THE SCOPE AND DILEMMAS OF PEACE STUDIES"

Adam Curle

An inaugural lecture delivered at the University of Bradford, Bradfor, England, on February 4, 1975. (Reproduced for The Forum with permission.)

Introduction

It is customary to begin an inaugural lecture with a panegyric upon one's predecessor. Being the first holder of this Chair I am spared what may, accoring to circumstances, be a pleasurable act of piety, or an oleaginous exercise in hypocrisy.

I do, however, have much appreciation to express: to the Society of Friends who believed that there should be a Chair of Peace Studies in a British University and raised the money to establish one; to Bradford University for generously and courageously accepting the challenge of incorporating this novel and, as many felt, dubious enterprise--not just a relatively harmless single professor, but a whole group of people involved in the same effort; and to those who have given Peace Studies its intellectual standing.

Having spent many years concerned with Third World problems and being much moved by the violence and suffering I saw, I attempted to understand its origins. Then, over a period of four or five years, I was directly involved in mediation efforts in wars in Africa and Asia, and my rudimentary ideas on peace and violence began to focus on problems of international negotiation. However, even as I developed my conclusions, I realised that my approach was too narrow. A skillful negotiator might ease a particular situation, but the circumstances, the rivalries, the oppression, the scarcity of resources--which had given rise to it--remained. Moreover, even if wars are brought to an end, many of the conditions associated with war continue throughout large areas of the world: people are driven from their homes, unjustly imprisoned, slaved, exploited by landlords, victimised by the police, oppressed by the government, starved and malnourished because of official neglect or official policies; they are humiliated and have their perceptions distorted by propaganda; many in fact die because of these conditions. Circumstances such as these inflict such damage on human life, health, capacity for creative and happy existance and work, and for the development of potential, that I find it impossible to refer to them as peaceful: they inflict upon human beings, though in a less direct and concentrated form, many of the same destructive horrors as does war.

From my perception of these circumstances I drew three conclusions. Firstly, the study of peace should not be confined to the analysis of means of preventing or terminating wars.

Secondly, because many of these circumstances were intra- rather than international, the study of peace should not be considered as exclusively on the international level.

Thirdly, and for the same reason, I came to believe that support for a status quo which permitted or encouraged such unpeaceful conditions could in no sense be considered as the promotion of peace: on the contrary, it was the tacit condoning of violence.

The concept of peace I found, however, to be unsatisfactory. It was both too vague, too emotive, and too manipulable. I therefore developed an approach based on what I termed peaceful and unpeaceful relations--between individuals, groups or nations. This concept enables us to analyse our interaction in a number of dimensions--psychological, economic, political and indeed human--in terms of which individuals are adversely affected. I defined peaceful relationships as those in which individuals or groups are enabled to achieve together goals which they could not have reached separately, or at least do not impede each other, but neutrality of interaction is, in my experience, rare. Unpeaceful relationships are those in which the units concerned damage each other so that in fact they achieve less than they could have done independently, and in one way or another harm each other's capacity for growth, maturation or fulfilment. Or they are relationships in which one party suffers in this fashion even if the other does not and may indeed appear to gain the advantage, as a conqueror might gain advantage through his conquest.

The first task of Peace Studies in my opinion is, then, to identify and analyse these relationships. I say "identify" because they may not always be obvious. I look back on my own youth when, to most Englishmen, the colonial relationship seemed not only legitimate and natural, but also beneficient whereas, in fact--although there were many wise and humane colonial administrators--it was socially, psychologically, culturally and economically damaging to the colonized. And I say "analyse" because such relationships can be complex even if, as in the case of war, they are not hard to identify.

This leads directly to the next function of Peace Studies, which is to use this information in order to devise means of changing unpeaceful into peaceful relationships. Here theory and practice may become closely related. I am concerned with an attempt to define the scope of Peace Studies rather than to elaborate my own ideas in detail and will therefore not try to describe the various stages by which I believe that unpeaceful may be transformed into peaceful relationships. I will merely suggest that there must be certain key variables to take into account. One is the relative degree of power (or perceived power) of the parties in the unpeaceful relationship. Let me suggest in very simple terms the sort of thing I mean. Contrast a row between a small weak boy and a much stronger bully who intends to steal the small boy's pocket money, with a quarrel between two boys of equal size and strength. The small boy's options are different from those of the two equal contestants. He may back down and try to placate the bully, or to match his strength, e.g. by arming himself with a stick or getting a friend to help him, or by finding some psychological way of intimidation: in the absence of these the bully will not be deterred. The equal contestants can either fight it out or negotiate, or fight and then negotiate, or fight and part still enemies. But the weak boy cannot either engage in a straightforward fight, nor can he negotiate because he has nothing with which to bargain. If, however, he gains the advantage of a stick, an ally, or whatever, he then has the same options as do the other pair.

Another variable is the perception of the situation. Let us take the boys again. The small boy may have been brought up in a society in which it is customary for bigger boys to exact tribute of the smaller ones. The latter do not like it, but accpet it as part of the natural order and their acquiescence is partially self-protective. There are many groups whose inadequate perception of the situation prevents them from taking effective action. In the case of the two

other boys there may be no real conflict of interest whatsoever, they may simply have quarrelled because one misunderstood what the other said. In this case a tactful third party mya reconcile them before blows are struck.

These examples have several implications. Firstly, that the quarrel (or some other form of unpeaceful relationship) can be resolved (or made into a peaceful relationship or at least moved in that direction) through changes in perceptions (growing awareness, in my terms) or changes in the power structure of the relationship (or at least the perceived power structure), or both.

Secondly, that faulty perceptions and less apparent power tend to be associated.

Third, that negotiations between the strong and the weak generally mean that the weak give in to the strong.

Fourth, that negotiations in the sense of bargaining are likely to be mutually satisfactory if both parties are more or less equally strong.

From these I derive two principles for Peace Studies. There must be concern for changing perceptions, for enlarging awareness of social reality: and there must be concern for changing the balance of power where strength is being employed to enhance or maintain the strong at the expense of the weak. These will have very different implications for both analysis and action in different settings, but in all cases they invlove a purposeful alteration of the existing situation.

Thus, certain upeaceful relations can only move towards a peaceful character after a period of change, even turmoil, in which, paradoxically, Peace Studies--as I perceive it--must be implicated. But if this sounds strange one can only point to the alternative of permitting the unpeacefulness to persist. It does, however, indicate a further role for Peace Studies: that of seeking non-violent approaches towards changing the statu: quo, for it would seem to me inconsistent to repay one sort of violence with another. Here we may gain guidance from a number of approaches to non-violence, some of which have been systematically and even officially developed under the title of civilian defence.

I have referred in passing to negotiation and it is clearly a task of Peace Studies to examine this process very carefully, determining not only how to carry it out but in what circumstances it is appropriate in that it may lead to a genuine settlement and not a formula for submission. It is part of the process which is normally a major preoccupation of conflict research.

It is now time to mention a characteristic of Peace Studies which differentiates the field from the others referred to earlier: its positive qualities. Most of those involved in the area do not think of peace as being the mrer end of hostility or conflict but, as I have already suggested, a more purposive eventual coming together for mutual advantage.

Thus, Peace Studies must be concerned with approaches to reshaping society and the world order in such a way that not only is violence, overt and convert, eliminated, but harmony and co-operation are established and maintained. For this reason, a further dimension is added: the study of the future and possible alternative to the existing system.

Given these very complex and varied tasks it will be appreciated that Peace Studies must be a large and diverse enterprise. It will call for the contribution of persons from very different academic backgrounds, possessing varied personal qualities and capacities. I believe, however, that it is possible to construct a framework into which these different efforts can fit constructively and thus be applied to the common good of humanity. The framework is essentially the study of relationships; the determination of what renders some destructive mutually or unilaterally, and what makes others constructive; the attempt to discover, and in some cases to practise, the methods by which the unpeaceful may be changed into peaceful relationships; and finally the imaginative effort to envisage a more peaceful world order.

As for employment of our graduates, I find it hard to think ahead for four years to the time when our first undergraduates will be looking for jobs. I will, however, attempt a little srystal gazing. But first, let me refer to our post-graduate students. A considerable proportion of these are likely to be somewhat older people who have already been involved in the affairs of the world and are taking what might be called a "sabbatical in reverse" in order to come to intellectual grips with problems which they have been facing at the practical level for some time previously. For younger people it will, of course, be somewhat different. I imagine that for a proportion of them our course will simply provide a good general critical education with focus on important problems, and that the openings available to them would be as wide or as narrow as for many students with a good liberal education in, for example, history or geography. But I also envisage that many will be involved in different aspects of community work or race relations, or will seek jobs in labour organisations. Some who specialized in the international field may join agencies such as the International Labour Office, the United Nations Institute for Training and Research, the World Council of Churches, or Oxham, or, it they are from overseas, the Organization of African Unity. Or they may return to grapple withthe problems of their own countries. Some may very appropriately go on to professional careers such as the law, practising it according to some of the principles which they have learned through Peace Studies. A number may go into education, emphasising current or international affairs, or into the field of peace education, now very vigorous in America and beginning to spread over here, and I trust we will be able to help the growth in this country. But it has been my experience in other parts of the world that as people are trained in new skills and new understanding so, perhaps after some lapse of time, new types of employment become available, either created through their efforts or for them. I am inclined to think that we are entering a very troubled period of the world's history, not necessarily one of major wars but of great confusion and change, and that roles which we can hardly envisage at the moment may open up for students of Peace Studies who have both the skill and the motivation to try to alter things a little bit for the better.

Moral and Practical Dilemmas

This reference to the possible difficulties which lie ahead induces me to shift gear from the somewhat abstract and academic tenor of my lecture to discuss briefly what I hope will be the hypothetical implications of what I have been talking about. Let us assume that in a period of economic and social confusion an abhorrent regime were imposed upon this country by a powerful minority, that democratic procedures were abandoned, those who were not of pure Anglo-Saxon descent butchered or put into concentration camps. dissidents brutally punished, education corrupted with

racism, censorship imposed, and so on. The same thing could, of course, happen through invasion, and might have done thirty-five years ago, but is now, I think, a less likely contingency. The country would be manifestly dominated, in my terminology, by unpeaceful relationships. How should we, and I mean of course particularly those who are involved in Peace Studies, and should be specifically concerned with such things, respond to this situation? There are several alternatives:

1. We are as pleasant as possible to our new rulers, hoping to gain their favour and then influence them to change their evil ways. I have personally refused to be implicated in such efforts elsewhere, believing them to be worse than useless.

2. We keep as quiet as possible, trying not to attract attention, and waiting for the time when the regime falls and we can once more wage peace. This is a kind of cowardice which Gandhi called worse than violence.

3. We can take up arms join guerrilla bands and sabotage groups, as many have done, including Catholic clergy in Latin America, who felt that the only way to extirpate violence was through counter-violence. Others would feel, however, that the exigencies of the struggle would force us to develop the same type of oppressive bureaucratic structure as our oppressors: That we might become so like them that when we won we merely replaced one terror by another.

4. Or we may take part in a non-violent struggle. The political objective of this is the same as for the previous type of action. We do not, however, do to our enemy what he has done to us: that is damage his potential as a human being. Our weapons are massive with-holding of labour, boycotting, non-lethal sabotage, making intentional mistakes in every official operation, civil disobedience of every sort, eventually bringing the machinery of the state grinding to a standstill. Such a non-violent comaign requires, as indeed does a violent one, organization, courage, determination, and persistence of a heroic type.

It is not my purpose to argue the advantages and disadvantages of these different approaches, although I have already suggested that the first two do not appeal to me. Whether we feel impelled to employ violent or non-violent techniques of resistance to an obnoxious regime or indeed to a foreign invader, depends upon considerations which are, on the one hand, moral, and on the other tactical and strategic. I would only emphasize that I am not advocating pacifism of the traditional sort which a noted Quaker scholar who is, in fact, Reader in War Studies in the University of London, referred to as the "intellectual ghetto of pacifism" (Mendl, 1974, p. 86), though I do recommend that we should take serious account of the tough and tough-minded approaches to non-violence as described by such writers as Adam Roberts (1967), Gene Sharp (1973), George Lakey (1973), and Boserup and Mack (1974). My main purpose is, however, to indicate that our commitment to peace and peaceful relationships, as I have tried to define them, may logically lead us to situations which are exceptionally uncomfortable and to decisions which could be all the more agonising because our choice may be seen by some to contradict the principles which we profess.

I trust the circumstances will not arise in which my colleagues or I, whether in Peace Studies or not, are faced with such stark alternatives. We must not forget, nevertheless, that we must always be prepared to practise the principles which we preach, and that in large ways or small the practice may make us unpopular with those who have the capacity to make life uncomfortable for us.

CONCLUSION: And now, in conclusion, I return to the specific issue of Peace Studies. I have attempted to define the scope, nature and problems of the field in somewhat intellectual terms. But I believe that most of my colleagues and I have come to this work for reasons which are not primarily intellectual. We have come to it, often with pain and suffering, because this darkening world. "I have a dream", said Martin Luther King in a famous sermon. I, too, have a dream. In this sad age I have a dream which I shall not see come true, but which--it we do not seek now to realize it--our grandchildren will not see, either. I dream of a world in which we are not separated from each other by fear, suspicion, prejudice, or hatred; in which we are free and equal, considerate and loving with each other.

By establishing Peace Studies at an intellectual and practical level we may in some measure help this world to be born. Here lies our motive. But it cannot come into being if we who comprise it are inwardly riven by guilt, self-loathing, greedy ambition, or despair. Let us, than, do all we can in the worl and in our minds, but above all cherish the humanity in ourselves and in each other, not least in those from whom we are separated by the more superficial barriers of ideology, or religion, or race. Until we can recognize that our common nature and our common destiny are more important than the things which divide us, the shadows will continue to lengthen until night irrevocably falls.

THE EFFECT OF REINFORCEMENT LEARNING CENTERS ON THE ACADEMIC ACHIEVEMENT OF FIFTH GRADE CHILDREN

by
Dr. Randall A. Relow

Introduction

One of the major concepts among the parade of educational ideas during the 1970s is the development and utilization of classroom learning centers. One needs only to browse through journal articles, recognize the number of published references, speak with other professionals in the field and observe classroom teaching environments to corroborate this phenomenon. While much of this information theoretically extols the virtues of classroom centers, a search of the literature has revealed a severe lack of quatifiable research studies in which data substantiate or refute the effectiveness of this instructional strategy. In response to this need, an experimental investigation was designed to ascertain the specific effect reinforcement learning centers had on the achievement levels of fifth grade children. More specifically, a testable hypothesis was advanced as a blueprint for this study.

Null Hypothesis

There was no significant difference between the academic achievement of fifth grade students who used the learning center approach to reinforce their knowledge

of the American Revolution and those fifth grade students whose knowledge of the American Revolution was reinforced through teacher-directed, single textbook activities.*

Sample Population

Because of teaching responsibilities, a teacher selected her self-contained classroom of 18 children which was located in a semi-rural, southcentral Pennsylvania community.**

The children were divided into two groups in which the subjects of one group individually were matched with subjects of the other group according to an I.Q. score previously determined by the Otis-Lennon Test. In order to discern group equivalence relative to knowledge of the American Revolution, a t test score was applied to the results of a preassessment instrument. After nonsignificance was calculated (see Table 2) the treatments randomly were assigned to groups.

Research Design

Fifteen lessons on the American Revolution were planned for three weeks of social studies instruction. Both groups received the first ten weeks of social studies instruction. Both groups received the first ten lessons together in which major concepts were developed through textbook material, filmstrips, lectures and discussions.

Although there are 20 or more identifiable types of learning centers, most of then can be classified under two basic categories: academic/curricular and interest. The former deals with activities which are designed to develop content skills and/or to reinforce what has already been taught. One feature of these centers is that they are self-correcting. However, interest centers are not self-correcting because they pertain to open-ended, interpretive activities.[1]

The treatment (X) consisted of ten learning center activities devised to reinforce information previously covered. All centers were equipped with directions and answer keys. The designs for the centers took on a variety of formats and were obtained from a reference book on the subject.[2] A brief description of each center will provide the reader with a more specific account.

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*For purpose of spatial convenience, the null hypothesis has been found. However, academic achievement was dichotomized and measured by a posttest and retention test.

**Although small, this study represents an attempt to encourage classroom teachers to conduct this type of research. In this case, it provided a more quantifiable base upon which to assess the merits of a particular teaching strategy used to "open" a classroom.

[1]Randall Pelow and Alice S. Pelow, "Learning Centers: New Kid on the Block," Elementary Education in the Church, September-November, 1976, pp. 29-30.

[2]Gerald Stafford and Randall Pelow. Getting Started with Learning Centers. Minneapolis, Minnesota: Burgess Publishing Company, 1974.

Centers

A and B Utilizing an overhead transparency map of the colonies, children:
1. studied the location of the colonies and answered questions pertaining to cardinal and intermediate directions.
2. associated events of the American Revolution with geographic features.

C Using a worksheet, children placed happenings in sequential order and justified their answers by checking reference books.

D Using a magnetic board, children placed event cards in chronological order.

E Using a magnetic board, children matched terms with their descriptions. A small square of magnetic tape was attached to the back of each card.[3]

F Using a felt flip-over puzzle format, children matched famous people to their contributions.[4] Ex. "Thomas Jefferson"--I wrote the Declaration of Independence."

G Using a disc wheel format, children matched name cards to specific items of information by hanging the cards onto adhesive cloth hangers.[5] Ex. "I surrendered to General George Washington at Yroktown"--Lord Cornwallis"

H Using a tic-tac-toe academic game, children responded to question cards placed in separate compartments of a beverage box.[6] Ex. "Who stated 'Give me liberty or give me death'?"--"Patrick Henry"

I Utilizing a concentration board format, children associated people, placed, and events.[7] Ex. "Thomas Paine"--"Common Sense"

J Using a gameboard format, children responded to all aspects of the American Revolution.[8] Ex. "Who warned the colonists about the approach of the British at Lexington and Concord?"--Paul Revere"

The experimental subjects no longer met with their instructor; rather, they worked independently for the remainder of the five sessions on these centers.

Simultaneously, the control group (0) was involved in five lessons in which the content was reinforced through a traditional "teacher-question--pupil answer" approach and/or study worksheets.

Both groups were allocated 40 minutes for each lesson. In an attempt to control for the Hawthorne Effect, all subjects were told they were participating in an experiment and that the roles would be reversed for the next social studies unit.

Data Collecting Instruments

To determine group equivalence, a 31 item, multiple choice pretest was designed, piloted with another class, revised and administered. To eliminate readability as an extraneous variable, this test was read to all subjects. Upon completion of the treatment, a 35 question, mulitple choice posttest, similar to the pretest in format and content, was given. Three weeks later, a different form of this measure with 35 test items was administered as a retention test. Table 1 reveals all values to exceed .70 needed in order to have a reliable instrument. Inasmuch as

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[3]Ibid., p. 31 (an adaptation).

[4]Ibid., pp. 88-89

[5]Ibid., pp. 82-83.

[6]Ibid., pp. 26-27

[7]Ibid., pp. 92-93.

[8]Ibid., p. 86.

Table 1

Reliability Indices for Experimental and Control Groups on All Tests

	Pretest		Posttest		Retention	
	O	X	O	X	O	X
KR20	.84	.93	.98	.99	.92	87

all test items were associated with the American Revolution and reflected delineated objectives, the instrument achieved content validity.

Data Collecting Procedures and Results

Answer sheets from all tests were submitted to an Op Scan computer program at a nearby college. Group data were provided regarding raw scores, means, standard deviations, and KR20 coefficients of reliability. Utilizing the t test for independent and nonindependent samples, statistical analyses were conducted to determine:

1. group equivalence prior to the treatment.
2. whether the experimental and control groups differed significantly on posttest and retention test scores.
3. if the experimental and control groups gained significantly in knowledge when compared to their respective pretest scores.

Table 2 shows summary data generated from the raw scores on all critierion measures (where M - mean and SD - standard deviation). Group equivalence was established as a result of a nonsignificant t value of .45. Because of temporal limitations (three weeks) and the exploratory nature of this study (as suggested by some research authorities), a .1 decision was selected. After administration of the treatment, a posttest assessment in dicated the independent.

Table 2

A Comparison of the Treatment Groups
on the Criterion Measures

	Pretest		Posttest		Retention	
	X	O	X	O	X	O
N	9	9	9	9	8**	9
M	12.6	13.7	24.9	27.0	28.4	22.9
SD	5.6	4.6	6.9	6.4	5.2	7.2
t	.45		.66		1.82*	

*significant at the .1 level of confidence
degrees of freedom = N - 2

**One child was absent during the retention test administration. His pretest and posttest scores approximated the mean on those respective measures.

variable--reinforcement learning centers--failed to significantly contribute to a higher level of achievement. However, retention scores obtained three weeks later revealed a significant t value favoring the experimental group.

It was an ancillary objective to determine if the experimental and control groups had significantly elevated their posttest scores as compared to their respective pretest assessment. Applying a t test for nonindependent samples with eight degrees of freedom (9 pairs - 1), the calculated t values of 5.06 and 4.16 for the control and experimental groups, were statistically significant at the .01 level of confidence.

Conclusions and Interpretations

Within the limitations of the sample obtained, the data presented would appear to support the following conclusions:

1. As reflected in posttest scores, this segment of the null hypothesis was accepted. That is, there was no significant difference between the academic achievement of fifth grade students who used the learning center approach to reinforce their knowledge of the American Revolution and those fifth graders whose knowledge of the American Revolution was reinforced through teacher-directed activities.

2. However, on a more important criterion measure of learning--long range concept acquisition as reflected in retention scores--there was a significant difference in the academic achievement favoring those youngsters who used the reinforcement learning center approach. Ergo, this portion of the null hypothesis was rejected.

3. Within the comparative framework of pre and posttest scores, significant differences were noted relative to achievement levels for both groups. This suggests that students whose knowledge was reinforced through learning centers achieved academically as well as those students whose learning was bolstered by more traditional methods.

4. Quite obviously, more studies on a larger scale are needed to evaluate the quantifiable advantages of learning centers. However, the results of this study indicate that learning centers which reinforce concepts produce an efficacious result in the learning process of youngsters. Thus, it would appear this teaching strategy offers teacher yet another effective means of diversifying their instructional programs.

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Needed: Effective Education Programs for Parents of Preschool Children

Dr. Wilma C. Shafer

According to the January 1979, Report from the Profession of Parenting Institute Article, "Parent Education, A Step Toward Reality in the Philadelphia Public Schools", November 15, 1978, marked an historic occasion in Philadelphia.[1] The Philadelphia School District joining hands with the March of Dimes, initiated a serious campaign to provide learning experiences which will enable today's children and young adults to become knowledgeable and skillful parents.

Education enabling parents to become skillful in their role of rearing their children is greatly needed today. Since the use of the pill, contraceptive devices, and widespread abortion practices, the young married women who historically carried the major responsibility for bearing the nation's young are presently shifting a part of that responsibility to a population of children who beget children". It is predicted that 1,000,000 babies will be born this year to children within the 13-17 year age group in the United States of America. If we seriously believe that information on pre-natal care, nutrition, child growth and development, and affective relationships between parents and children is important information needed by all mothers to insure physically and mentally healthier children in our country, it follows that it is our prime responsibility to provide education related to preparation for and continuation of wise and confident parenthood. Information on child rearing and wise parenting should be available to all mothers-to-be regardless of age, and it must be developed and presented by enlightened and caring individuals, agencies, and/or institutions.

However, the modern mother, struggling to maintain and rear a family in today's economy, needs more than information from individuals and groups with those well-meaning intentions. In 1972 the Council of Jewish Women, under the editorship of Mary Keyserling, published a revealing study entitled Windows on Day Care.[2] Based on a study of 431 day care centers, Mary Keyserling presented a story of mothers striving hopelessly to obtain even minimal care for their children. While there are in existence some excellent day care and preschool centers, basically these remain an unfilled promise for too many of our mothers.

In 1882 Robert Owen established the nation's first Day Care Center in New Harmony, Indiana. Centers for employed mothers in factories, defense plants, industrial plants, hospitals, etc. have been established over the years, some of them remaining open for 24 hours a day. Many of these have been established over the years, some of them remaining open for 24 hours a day. Many of these have been custodial, offering little more to the children than minimal care. At the same time the number of women in the work force have continued to increase. In 1974 there were 26.2 million children whose mothers worked; of these 6 million children under six years of age. Hope was aroused when the 1960 White House Conference on Children and Youth recommended government assistance for establishing day care services, and again when the 1970 Conference pronounced that adaquate day care was a most pressing need. In 1971, a day care bill which had been passed by Congress was vetoed with the statement by the President that the bill was overshadowed by". . .fiscal irresponsibility, administrative unworkability, and family-weakening implications of the system it envisions." In 1972 the Senate passed a child development bill which never reached the house. Needless to say, hopes for quality facre for our young citizens under six years of age have been dashed many times; throughout our history legislation to provide adequate care and training for those who are the hope of our future has been bleak.

Adequate day care should be provided by educated, well-trained personnel who are knowledgeable concerning child growth and development and who possess recognizable skill in helping parents to understand and extend the child's experiences and practices in the home.

In his book, The First Five Years of Life: A Guide to the Study of The Preschool Child, Arnold Gesell stated that the preschool period is biologically the most important period in the development of the individual for the simple but sufficient reason that it comes first in a dynamic sequence; it inevitably influences all subsequent development.[3] Dr. David Elkind, 1970, has said "The preschool period is important, even critical, but not because growth is most rapid at that time. . . (it) is important for a simple reason, namely, mental growth is cumulative and depends upon what has gone before."[4] And Susan Isaccs in The Nursery Years added another dimension to the child's mental growth by her statement "Play is indeed the child's work, whereby he grows and develops. . .through play he adds to his knowledge of the world."[5]

Day care and all preschool centers of today and the future must move far beyond simple physical "care" for children. Care for the child's physical health, social-emotional needs, and cognitive development is necessary from the child's very first day of life outside the womb. Not only is care needed; the child has the right to adequate care and to having his needs met by honest and responsible human beings and institutions in which he can place full trust. The professional educator can help parents to understand the nature of the young child and can demonstrate how to successfully extend day care or preschool center experiences into the home, but it is the parent's own conscience and his concern regarding the child's adequate and proper care which motivates him toward positive action in behalf of the child.

Reference List

[1]Report from the Profession of Parenting Institute, Delaware Valley Edition, Vol. 4, No. 2, 1609 Poplar Street, Philadelphia, PA 19130. January, 1979.

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[3]Gesell, Arnold Lucius: The Pre-School Child from the Standpoint of Public Hygiene and Education. New York. Houghton Mifflin Co., 1923 (Page 2)

[4]Elkind, David: "The Case for the Academic Preschool: Fact or Fiction", Young Children. NAEYC, 1970. (Page 137)

[5]Isaccs, Susan: The Nursery Years, London, Routledge, 1929. (Paperback: Shocken Books, 1968) Page 9.

Contents Pages from Selected Peace Education Resources

A Repertoire of Peacemaking Skills

Susan Carpenter, COPRED
Bethel College
North Newton, KS 67117

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Peace Is In Our Hands

Grace Abrams and Fran Schmidt
Philadelphia: The Jane Addams Peace Association, 1974

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Handling Conflict and Aggressive Behavior in the Classroom
Grace Abrams and Fran Schmidt
Portland, Maine: J. Weston Walch Publisher, 1977

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Nothing Never Happens
Kenneth Johnson and others
Beverly Hills: Glencoe Press, 1974

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Group Interaction and Leadership
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2. Helen Puzzle
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3. Triggering to Fight: Response Inventory C
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5. Role Bands
6. Cutting Off Feeling with Good Intentions
7. Jourard's Self-Disclosure Game
8. Body-Contact Questionaire

These exercises are followed by 37 selected readings, each of which has as suggested correlation with one or more of the activities.